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UNITY

The Unitarian

MONTHLY

AN ORGAN OF REASONABLE RELIGION

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

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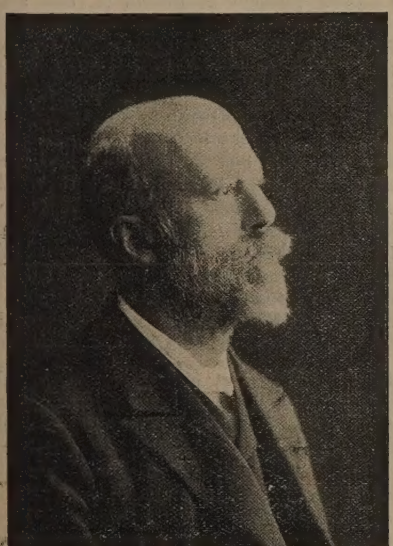


Rev. RUDOLF DAVIS, B.A.

GLOUCESTER.

Born 1854, son of Rev. David Davis, B.A., Unitarian minister at Whitby, Stockport, and Norwich, and 26 years Principal of well-known private school at Lancaster; brother of Rev. Valentine D. Davis, B.A., of Bournemouth, late Editor of "Inquirer"; great grandson of Rev. David Davis, Principal of the famous Castellhowell School, South Wales; educated privately and at University College, London; B.A., London University, 1883; had previously spent some years in business life in shipping office, London; and assisted his father in the Lancaster School; minister at Evesham, 1893-1904, where his grandfather had been minister 35 years; District Minister, Western Union of Unitarian and Free Christian Churches 1904 to the present time, with special charge of church at Bridgwater, 1904-8; Minister of Barton-street Congregation, Gloucester, from 1908.

(Reproduced from a longer biographical sketch which appeared in the UNITARIAN MONTHLY of November, 1910, along with same portrait, now reprinted to accompany the illustrated account of Barton-street Chapel in this issue.)

There has been quite a revival of interest in the work at Upper Brook Street Church, Manchester.

The annual lecture for the Provincial Assembly of Lancashire and Cheshire will be delivered by Sir Oliver Lodge in Liverpool, March 19th, on "The Unseen Universe."

"J. B.," of "The Christian World," Rev. Jonathan Brierley, B.A., is dead. The Editor of the "Unitarian Monthly" was once a small boy in the Oxford Street Congregational Sunday School when "J. B." was a member of its Young Men's Class. Afterwards when the Leicester Free Christian Church was started a brother of "J. B." joined it, and was an enthusiastic Unitarian, and at that time the Editor's parents joined too.

The Rev. Dr. J. T. Sunderland reports that on his visit to India his engagement as Billings Lecturer for the American Unitarian Association include sermons and lectures in ten Churches and Educational Institutions, and that in addition he has delivered six public addresses and attended the Indian National Congress, the Indian National Social Conference, the National Association for the Elevation of the Depressed Classes, and the All-India "Theistic Conference, and made arrangements for the All-the-World Theistic Congress to be held in India next winter. Dr. Sunderland expects to return home to America in March.

The Southern Unitarian Association held its 37th annual meeting at Bournemouth, February 4th, when addresses were delivered on "The Appeal of Liberal Religion."

Rev. H. D. Roberts has conducted a series of special mission services at Gateshead, under the auspices of the Missionary Conference.

There was a Conference of Unitarian lay preachers and ministers at Sheffield on February 5th.

The Congregation of Mill Hill Chapel, Leeds, has invited the National Conference of Unitarian Churches to hold its meetings in 1915 at Leeds.

Home Circle.

Some have Striven.

I know that age to age succeeds,
Blowing a noise of tongues and deeds,
A dust of systems and of creeds.

I cannot hide that some have striven,
Achieving calm, to whom was given
The joy that mixes man with Heaven:

Who rowing hard against the stream,
Saw distant gates of Eden gleam,
And did not dream it was a dream;

But heard by secret transport led,
Ev'n in the charnels of the dead,
The murmer of the fountain head—

Which did accomplish their desire,
Bore and forebore, and did not tire,
Like Stephen, an unquenched fire.

He heeded not reviling tones,
Nor sold his heart to idle moans,
Tho' cursed and scorned, and bruised with stones.

But looking upward, full of grace,
He prayed, and from a happy place
God's glory smote him on the face.

—Tennyson's "Two Voices."

"The Story of Jim Benson."

By the Author of "As a Man Thinks," etc.

CHAPTER III.—BACK TO LEARTON.

But it was no real disgrace to be in prison. If Jim were innocent of any crime, and not guilty of the wrong for which he suffered, he had nothing to be ashamed of. No man ever deserved prison less than he. More sinned against than sinning, he was made the scapegoat to suffer vicariously for another. Some of the grandest souls in history have been put in prison wrongfully, and though Jim Benson would have been one of the last to reckon himself among these, he, like them, was made a victim to other's wrong-doing.

Somehow John Benson made temporary terms with his creditors and secured Jim's release. So the imprisonment did not last more than a few days. But it so outraged his feelings and his wife's that they resolved to sever their connection with John's affairs and remove away from Bramham to Learton.

This was a great relief to Elizabeth, for at Bramham she was away from all her own relatives and friends, and amongst strangers. Certainly Jim's sister Betsey had married a Bramham shoemaker and settled down there, and their brother Joe and his wife had gone to live at Bramham too, but apart from these relatives and John Benson's family, all of her husband's side, Elizabeth knew nobody. One Sunday night when her first-born was a baby in arms she and Jim, with the child, ventured into a church to hear a famous "heretic" preacher, and during the sermon the infant made some exclamation, and the preacher asked that the woman would take the child out. And Elizabeth did so. She did not dream that her child would himself be a preacher some day.

And so they went back to Learton. Young Harold Benson, their boy, was then in his fourth year. But they had left two other children behind them under the turf in Bramham Cemetery.

Jim soon secured employment as a tailor, and he speedily proved himself to be a valued workman. Regular work and wages were sorely needed after the troubles passed through at Bramham, and all the more so from the fact that shortly after getting settled in their little home at Learton his family responsibilities were increased in the birth of twin boys in his household. Elizabeth bravely faced her augmented duties, and desiring to add to the family income she took a house having a shop front, into which they removed, and she started a business of her own in a little way in articles of haberdashery and sweets. Her takings on the opening day were very small, but from this beginning the enterprise grew. It developed into a general drapery establishment. She was a good business woman, honest and open, and straightforward in her dealings. Her customers respected her, and she was an excellent saleswoman. But more of this later.

Now that they were at Learton again, Elizabeth was in her native place, where her parents and sisters lived. A few miles away at Nirby, only a walking distance, Jim's parents lived. Elizabeth's father and mother, Edward and Maria Beadle, were a remarkable couple. They were just people of the "working" class, depending upon weekly wages. Edward Beadle was a frame-work knitter, commonly called a stockinger, working a stocking frame. He was a fine looking man, tall and well built, with a face and head that impressed people as those of a man of mind. In his younger days he had been a Chartist. It was interesting to hear him talk of Thomas Cooper, Feargus O'Connor, and Ernest Jones. He was a politician latterly of the Radical type. In religion it would have puzzled anyone to say what he was, for he was usually silent and reserved on that topic. He did not share his wife's views. He knew the arguments of Secularists, and had heard Bradlaugh lecture against the orthodox, but mere negative Secularism did not satisfy him, though he always spoke with admiration of its apostle, George Jacob Holyoake. Sometimes he indulged too freely in alcohol, unfortunately, but never absented himself from his work. This bibulous habit, when indulged, was on Saturday after his week's work was done. It was his one great fault. Apart from that he was a deeply thoughtful man, but always able to talk well and suggestively on public topics.

His wife, not so tall proportionately as he, was broad and muscular, with a somewhat massive countenance and deep emotional possibilities and great kindliness plainly written thereon. She was deeply "religious," as the saying goes; a Calvinist of the most serious and devout kind. She often took little Harold Benson across the lane where she lived, to her Chapel opposite, and the boy heard from Mr. Bloodworth, the minister, mysterious and gloomy doctrine about election, predestination, salvation by the blood, and the terrors of hell. But she had a keen sense of humour in spite of her gloomy faith, and could laugh as heartily as anyone at a joke or a witty saying.

Elizabeth often saw her parents and sisters, and they visited at each other's houses. Her children were frequently at their grandmother Beadle's house. Occasionally too, on the Sunday, Jim and his wife, with two children wheeled in a perambulator, and Harold walking by their side and in turn carried sitting upon his father's shoulder, would walk over to Nirby to visit Jim's parents. This was such a thorough change from the town that the country outing was always looked forward to with pleasure. Sometimes the five and a half miles walk was done very early, so that they arrived before chapel time, and Jim and Harold went with grandfather to the morning service, where Mr. Robjohn was then the minister. As the children grew older they always looked forward to going up into grandfather's garden on the Sunday afternoon, where they enjoyed picking fruit from the gooseberry and currant trees, and where they watched grandfather feed his rabbits.

But Jim and his family had not been very long back in Learton before John Benson left Bramham and came to Learton. To Elizabeth this did not bode any good.

(To be continued.)

A Warning to Unitarian Parents

One of our readers writes:

Take your children to Church with you, and train them to love the place. When they are too young to sit quietly through the service manage to have them brought to the Church door to meet their parents on coming out. As soon as they are old enough to sit inside let them have the book open although they cannot read it. By degrees open their attention to what is spoken, let them see that you listen when the five sparrows or the lilies of the field are read out of the Gospel, or the old men and children that are to worship the Lord in the Psalms, the tall trees and the meadows in the hymns. They cannot yet understand the sermon, and they wonder what the prayer is about; but something they may catch hold of, and that something has long tendencies trailing after it.

We know not how early the instinct of devotion in your child is to be awakened. Remember the call of God to little Samuel. In conclusion I would say train children to go to Church and you will never have to complain of empty pews.

A Woman's Creed.

I believe in the eternal importance of the home as the fundamental institution of society.

I believe in the immeasurable possibilities of every boy and girl.

I believe in the imagination, the trust, the hopes, and the ideals which dwell in the hearts of all children.

I believe in the beauty of nature, of art, of books, and of friendship.

I believe in the satisfaction of duty.

I believe in the little homely joys of every-day life.

I believe in the goodness of the great design which lies behind our complex world.

I believe in the safety and peace which surrounds us all through the over-brooding love of God.

I believe in the will of God as the one and only law of human life in all its relations.

I believe in training my children to be faithful children of God and disciples of Jesus Christ.

The presence of a number of human beings united in devotion to the cause of the good in the world is an inspiration and unspeakable assurance to each. For it reminds us that the law of righteousness is no mere private concern and no invention of any man's, but has been impressed into our very being from the beginning of human existence by every act of social life, intil it has in fact become the inmost nature of us all.

"We, no more than our fathers, can be content to spend all our time in the field, in the street, or even by the hearth at home. The generations may perish; but between the spirit of man and the spirit of God the relation is steady and eternal—an asking from below, a benediction from above."

"Religion is no more possible without prayer, than poetry without language, or music without atmosphere." —James Martineau.

We have a Friend who knows us better than we know ourselves, loves us better than we love ourselves, helps us when we cannot help ourselves, forgives us when we cannot forgive ourselves, and in the midst of our deepest despair breathes into our hearts the breath of a new and divine hope.—James Freeman Clarke.

We believe that true religion speaks in actions more than in words, and manifests itself chiefly in the common temper and life; in giving up the passions to God's authority, in inflexible uprightness and truth, in active and modest charity, in candid judgment, and in patience under trials and difficulties.—Channing.

Literature.

"The Meaning of Christianity," by Frederick A. M Spencer, M.A., 2s. 6d. net. T. Fisher Unwin, London. "Memories of Ministry," by Alexander Webster, 2s. 6d., Book Room, Essex Hall, Essex Street, London, W.C. "The Secret of Righteousness," by William Wooding, B.A., 2s. net, The Lindsey Press, 3, Essex Street, London, W.C. "The Orient and Liberal Religion," by J. T. Sunderland, M.A., International Institute of China, Shanghai. "The Promotion of Sympathy and Goodwill between Orthodox and Liberals in Religion," by Ambrose White Vernon, D.D., and William Channing Gannett, D.D., National Federation of Religious Liberals, U.S.A. "Florence Nightingale as a Religious Thinker," by W. G. Tarrant, B.A., one penny, British and Foreign Unitarian Association, Essex Hall, London, W.C.

Mr. Spencer's treatise of 350 pages is a very frank and reasonable investigation of his subject—"The Meaning of Christianity." The author's quest is not restricted by dogmatic considerations. He apparently states the opinions of a free seeker after truth. He says: "It is not possible in this quest to treat the Bible as infallible. Geology, biology, and literary criticism have dispelled the dream of the literal inerrancy of the Holy Scriptures of Christianity" (10). "Its astronomy is pre-Copernican; its biology is pre-Darwinian" (11). The conclusions of science and philosophy are made to contribute light upon the questions considered, evolution being taken for granted. After an introduction, are chapters with the following titles: "The Spiritual," "God," "Christ," "The Holy Spirit," "Sin," "The Atonement," "The Doctrine of Grace," "The Institutions," "The End of the World," "The Resurrection," "The Judgment," "The Kingdom of God." Mr. Spencer indicates his conclusion in the following paragraph: "Here we find the meaning and the truth of Christianity. Loving self-devotion (even with much suffering and renunciation) to the good of humanity, as the fulfilment of the will of God—God himself participating therein—is the Crucifixion. The resulting and accompanying quickening and development of the spiritual life is the Resurrection. The condition of humanity which is being realised through these is the kingdom of God" (349). But on the way to this conclusion all sorts of problems are discussed. The orthodox Trinity is explained away, and Jesus is understood as a man with intense God-consciousness, God inspired, and absolutely human. Christianity is not considered to be the final religion.

There is much thought-provoking matter in these pages, and consequently they are to be commended as helpful and suggestive reading.

Mr. Webster's "Memories" are, of course, biographical, and following that portion of his book are also some selected sermons typical of his thought and ministry at different periods of his public work. The story of ministries at Paisley, Perth, Glasgow, Aberdeen, Kilmarnock, Aberdeen again, is full of interesting incident and recollections of various well-known public persons with whom Mr. Webster came into contact. No more graphic account can be found of the experiences of a pioneer minister of Unitarianism, of the steering of new movements under difficulties and in the face of popular prejudice, than is here given. Mr. Webster has done much for free thought and rational religion in Scotland; it is impossible to say how much, for most of the results are unseen; but his "Memories" are precious, not only to himself but to many who share them, and will be to those who read them. His missionary zeal led him to do much open-air preaching in true apostolic fashion Not only have we a selection of Mr. Webster's sermons in this volume but some of his prayers too, so that the book gives a fairly just impression of the author—a thoroughly rational, humane, and deeply religious and spiritually-minded man. There are ten photographic illustrations, including a good portrait of Mr. Webster, eight church buildings, and a picture of the author addressing his open-air congregation on the Broad Hill, Aberdeen, on a Sunday afternoon. This memorial volume is not only very readable throughout, including the sermons and prayers, but there is much of compelling interest in it. It is a worthy record of a very fine career of valiant labour for man and God.

"The Secret of Righteousness," by Mr. Wooding, is a very helpful examination into the nature of righteousness. The righteousness of God is defined as "perfect consistency with his own order"—"the whole order of the universe"; and human righteousness is man's consistency with that part of the order to which he belongs. Thus human righteousness is voluntary conformity with the will of God, and therefore there is but one righteousness for God and man. But for man the divine order may be considered in two parts, the natural and the moral, though both are natural and both are moral. We never question the stability of the order of nature, we are eager to learn it and to adapt ourselves to it, as shown in the researches of science and invention, but in the moral sphere of social affairs between man and man there is distrust and uncertainty. The culture of righteousness must be Godwards and manwards, and concerning the latter universal solidarity has to be recognised and acknowledged. Religion has its special part in this, and the universalism of Jesus is a call to a universal social morality and its one righteousness. It is comparatively easy to decide what is right when a man really desires the right. Confusion of pressing interests gives rise to casuistry of which many cases and situations are given. Mr. Wooding illustrates his argument frequently from history and experience, and as a special study in this subject his essay will greatly assist those who read it to clear thinking on principles of conduct, such as are needed to produce consequences of the highest practical good.

The addresses delivered by the Rev. J. T. Sunderland, M.A., at Shanghai, are on "Abraham Lincoln," "Ralph Waldo Emerson," "Human Brotherhood,"

and "Religious Congresses in the Orient"; they are good reading in these printed reports, with a foreword by Dr. Gilbert Reid, director-in-chief of the International Institute of China.

The two papers by Drs. White Vernon and W. C. Gannett point out the good received by orthodox believers from Religious Radicals and vice-versa, in a manner thoroughly in keeping with the unity of the spirit.

Mr. Tarrant's "Florence Nightingale" discloses that great woman's lines of thought, and gives her theological views in her own words, making it clear that her ideas were thoroughly identical with those known as Unitarian, whether called by that name or not. She was a strong and masculine thinker, and a great moral and religious force. This little pamphlet brings out into bold relief the principles of the great spiritual faith by which she was inspired.

Notes for Preachers and Teachers.

THY KINGDOM COME!—Matt. 6, 10.

The kingdom of God—what is it? His sovereignty, his government; God ruling in man's affairs.

God's government is just and righteous in all things.

Human longing for the time when all human affairs shall be perfectly just and righteous.

How will this time come? It will grow—as the mustard seed. No sudden catastrophe. By evolution, development—by permeation—as a leaven.

It will come by education—(1) in right ideas; (2) in moral obligation; (3) in brotherhood; (4) in the art of living together; (5) in the science of perfect life.

Religious education: its importance. Its results in every good man and in society. The kingdom of God is coming!

THE WILL OF GOD.

"THY WILL BE DONE!"—Matt. 6, 10.

God's will is best. All good things are by his will. No bad things from Him.

"It is God's will," is often said wrongfully. It is not God's will that man commits sin, bringing calamity; nor that man neglects his fellow man; nor that there should be greed creating poverty.

Submission to God's will is man's duty. It is easy in things agreeable, but not in things we feel to be disagreeable. God's will is unwelcome often when it is against our convenience. There is unwilling submission when we are disappointed. But all things are under law and happen according to law, and law is of God—it is the expression of His will. God's will is trustworthy. Every man should trust it. What He wills can never be a misfortune except to those who do not understand it. To trust in Providence means to trust in what God provides; in the strength and ability he has given and will give. When the skipper of a ship in distress told a passenger that there was nothing to do but to trust in Providence, the reply: "Oh! has it come to that?" expressed distrust because of a false notion of Providence.

Doing God's will brings justice and right; it establishes harmony and peace; it produces the joy of heavenly blessedness.

"Thy will be done!" is the grandest prayer. It is done through human agents. God works in us to will and to do. We are all created to promote the doing of His will. Our prayers therefore must be expressed in our deeds.

The Wide World.

The Kikuyu controversy is both lamentable and amusing to people like Unitarians who are not entangled in any yoke of dogmatic bondage. It is a violation of the law of the Church of England that any persons should unite in its communion service who belong to any other Christian denomination. But in foreign lands where the Missions of Episcopalians and Nonconformist bodies overlap there is a natural desire that there shall be some kind of working arrangement amongst them. This has been attempted in that part of Africa which comes within the diocesan areas which are under the oversight of the Bishops of Uganda and Mombasa. They have promoted a federation scheme in which different religious bodies shall co-operate in Christian mission work, and at a conference at Kikuyu they administered the communion to the members of the conference which included Nonconformists. For so doing they are charged with heresy by the Bishop of Zanzibar in a letter to the Archbishop of Canterbury, demanding that they shall be brought up for trial. And the Church of England is divided into two opposite parties on the question. It is lamentable that there is such opposition to Christian unity, and assuming that in this twentieth century enlightened bishops and clergy should be still exhibiting themselves squirming in the meshes of dogmatic bonds. But there is to be no trial—only a conference of bishops, next July, to decide how best to reconcile these differences.

The Rev. W. Copeland Bowie, of London, is contributing a series of articles to the "Christian Register," of Boston, U.S.A., on religion in Canada. He visited orthodox churches there and found sermons and prayers "stuffed full of Calvinistic doctrine," and much need for Unitarian missionary effort for people who are spiritually destitute, and for others who have broken away from orthodoxy.

It appears that the Unitarian movement in Canada originated first in Montreal, where the present Church was founded in 1842; that at Toronto was established in 1845, and half a century later came the Churches at Hamilton and Ottawa. Further west the Unitarian congregations started at: Winnipeg, 1904; Vancouver, 1909; Victoria and Calgary, 1910; Edmonton and Moose Jaw, 1912. Rev. Lief Huseby, of Calgary, of the Edmonton cause: "I never knew of any new Unitarian movement in the States that seemed so promising."

Memorial Sundays.

By A. D. TYSSEN, D.C.L,

March 1 is the day of S. David, the patron Saint of Wales. He is said to have died in A.D. 544, and various legends are told of his life, and his birth, and indeed of the time preceding his birth. He was probably an eloquent preacher and a good man; and there is no reason to doubt that he became primate of Wales and fixed his headquarters at S. David's. March 1 is also the birthday of Sir Samuel Romilly in 1757, and W. J. Fox in 1786. Manuel Johnson, a laborious astronomer, who worked at Oxford, died on March 1, 1859; and Rabelais, the French romancist, died on March 1, 1553. A massacre of Mamalukes took place in Egypt on March 1, 1811. The 1st of March saw the appearance of the first number of the "Spectator" in 1711, and it was the day on which William Caxton commenced his literary labours in 1469, whereby he was led to become a printer.

March 8 saw the birth in 1817 of Layard, who began the work of unearthing Nineveh; and of Samuel Sharpe, in 1799. The latter is duly noticed in our book of memorable Unitarians. March 8 is also noted with the battle of Aboukir, otherwise called the battle of the Nile, in 1801; and the death of H. W. Beecher in 1887.

March 15 was called the Ides of March by the Romans, and that is the day on which Julius Cæsar was assassinated. Admiral Jervis, otherwise Lord S. Vincent, died on this day in 1823, and Sir H. Bessemer in 1898; and it marks the birth of Andrew Jackson in 1767. It is also recorded that Francis David announced Unitarian views on March 15, 1566 (Wallace's Anti-Trinitarian Biography, II., 247). An account of Francis David is given in our book of Memorable Unitarians.

March 22 is the day of the death of Goethe, the German poet, in 1832, and of Travers Madge in 1866, and of the birth of Sir A. Vandyck in 1599. It saw the final suppression of the Knights Templars in 1312.

On March 28, 1673, the harsh Test Act received the Royal assent. On the same day in 1751 died Thomas Coram, the originator of the Foundling Hospital at the end of Coram-street in London; and in 1772 died Emanuel Swedenborg, the founder of the Swedenborgian sect. Also on March 29, 1837, died Mrs. Fitzherbert, with whom George IV., when Prince of Wales, is said to have gone through a marriage service in 1785. It also marks the death of John Jacob Astor in 1848.

HOW TO MOVE THE WORLD.

A Grecian youth who wished to do something great said, "Oh that I were rich and famous. I would move the world so soon! Here are errors to be plucked up and truths to be planted. Oh, that I could do it all! I would reform the whole world, and that so soon!" Socrates, hearing the youth, said, "Young man, thou speakest foolishly. This gospel in plain letter is written for all. 'Let him that would move the world move first himself.' It asks neither riches nor fame to live out a noble life. Make thy light thy life: thy thought, action. Others will come round and follow in thy steps. Thou askest riches to move the world. Foolish young man as thou art, begin now. Reform thy little self and thou hast begun to reform the world. Fear not, thy work shall never die."

DELUSIVE THEOLOGY.

The popular theology asserts that in the crucifixion of Christ the consequences of sin were done away for the believer. Spurgeon told of a wild bad fellow in the East of London who was dying, and approached by a missionary. The visitor said: "Bill, Jesus Christ took upon Himself the sins of all who believe in him!" Bill said, "If I believed in Him, did he take mine?" "Yes," was the reply. "Then, if He took 'em, I have not got 'em?" "That's just it," said the missionary, "and He suffered for them." "Then I shan't have to suffer for 'em?" "Not if you believe He took them!"

Surely no belief can make such hocus-pocus with consequences. To imagine that is to invite a falsehood. Not thus did Jesus teach.

PERSISTENCE.

It is told of Professor Faraday that after some chemical experiments in the lecture room, and while crossing the floor in the dark, he dropped some article and lingered behind trying to find it. "Never mind, sir; it is of no consequence to-night whether we find it or not." "That is true," replied the philosopher; "but it is of grave consequence to me as a principle that I am not foiled in my determination to find it."

That is the sort of resoluteness which in the moral region will give a man power over circumstances.

REPETITION IN TEACHING.

In dibbling beans the old practice was to put three in each hole, one for the worm, one for the crow, and one to live and produce the crop. In teaching children we must give line upon line and precept upon precept, repeating the truth which we would inculcate, till it becomes impossible for the child to forget it. We may well give the lesson once, expecting the child's frail memory to lose it; twice, reckoning that —an ill bird will steal it; thrice, hoping that it will take root downward, and bring forth fruit upward to the glory of God. —Spurgeon.

"Revelation is not sealed:
Truth and right are still revealed.
That which came to ancient sages—
Greek, Barbarian, Roman, Jew—
Written in the heart's deep pages,
Shines to-day, for ever new."

Bible Problems.

(2) THE ORIGIN AND ANTIQUITY OF MAN.

1. What can you say concerning the Bible accounts of the origin of man as regards the methods of his creation?
2. Do you think that man originated in one spot, viz., in the locality which became the Garden of Eden?
3. Can you give any truer explanation of man's origin?
4. What do you think of the notion of man's age upon the earth which you get from the Bible?

A BOOK PRIZE will be given by the Editor for the best short essay upon the above questions. The essay should be from a young man or woman connected preferably with a Unitarian Sunday School.

A copy of an Annual Volume of the UNITARIAN MONTHLY, bound up with a detailed Index, has been sent to Stanley G. Hilton, Newcastle-on-Tyne, for a short essay on "The Creation in Genesis," received by the Editor.

The Unitarian Reason Why.

3.—WHY DO YOU BELIEVE GOD IS ALMIGHTY?

You believe God is Almighty—why?

Because you believe that He is the Creator of all that is, and therefore that all power must be from Him.

If all power is His, and if there is no power that is not His, then it follows that He must possess all the power and be all powerful.

But it is said that there are things which God cannot do: that He cannot make a thing round and square at the same time, that He cannot make a window to be open and to be shut at the same time, that He cannot make a stick with only one end, that He cannot make parallel lines that meet, and other things equally absurd.

Do these statements disprove God's Almightiness? Do they not rather prove that God cannot contradict Himself, that He cannot destroy Himself? In other words, are they not evidence that He cannot destroy His own power? He works by orderly ways. If He were to depart from His own order and violate or contradict His own plan His power would be broken. To say that God cannot do that is to say that He is all powerful to do everything that does not contradict His plan of universal order.

So that is why you believe that God is Almighty, for everything that happens is under His law, and is according to law, and therefore fits in with some part of His order. Nothing happens outside of His power, and nothing can happen apart from His will.

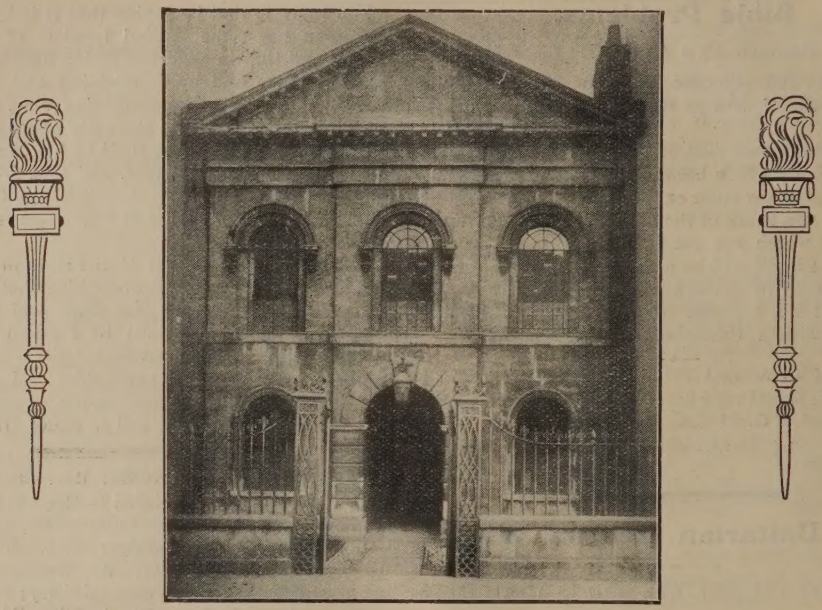
But what about the will of man? Is it not true that man wills things which God does not will, that man causes calamity by his sin and selfishness for which man and not God is blameworthy? And if so does it not seem that some things do happen apart from the will of God?

You reply to that by saying that it is by God's will that man has some limited freedom of choice and action, and that in such free action man in his ignorance blunders and make mistakes and learns from the consequences of those mistakes what is right and what is wrong; and that the evils and calamities resulting from his mistakes shall be his education both individually and collectively, and that this education is by the will of God; therefore it is true that nothing happens in the free action of men apart from the will of God.

You believe that God is Almighty to do everything that is right, which means everything that is in agreement with the order of His plan; and you believe that all right things must be realised, that it is in the nature of the universal order that all right things are possible and inevitable; and you believe that God is Almighty to accomplish every good thing because all power is His and is under His control.

MINISTERIAL CHANGES: Rev. Stanley Mellor, Ph.D., Warrington, appointed to Hope Street Church, Liverpool; Mr. Frank A. Bullock, appointed to the Conigre Chapel, Trowbridge; Rev. John Davies, Allt-y-placa, Llanybyther, S. Wales, is resigning next June after 50 years ministry; Rev. J. Hipperson welcomed, Jan. 13th, to King Edward Street Chapel, Macclesfiled; Rev. Wm. Agar resigns at Sidmouth in March; Rev. Chas. Roper, B.A., welcomed at West Kirby Jan. 21st; Rev. G. Maurice Elliott welcomed at Effra Road, Brixton, Jan. 28th; Rev. T. F. M. Brockway welcomed at Moretonhampstead Jan. 15th; Rev. W. L. Davis has entered upon the ministry of Newport, Mon.; Mr. Sidney Spencer, B.A., of Manchester College, Oxford, appointed to the Narborough Road Free Christian Church, Leicester. Mr. W. H. Sands is appointed to Framlingham and Bedfield; Rev. Wm. Jellie, B.A., to Southport Unitarian Church; Rev. Arthur Golland, M.A., resigned at Ipswich, and appointed to Bell Street Domestic Mission, London; Rev. R. P. Farley, B.A., resigned from Bell Street Mission; Rev. Harrold Johnson, B.A., is re-entering the Unitarian body by certificate from Advisory Committee of Lancashire and Cheshire.

DEATHS: Mr. Wm. Jolly, Hampstead, January 12th; Mr. David G. M'Cammon, J.P., Clough, co. Down, January 12th; Mrs. D. K. Ramsden, Bolton, January 17th, 75; Mrs. James Youngman, Charsfield Hall, Suffolk, January 18th, 83; Miss Sophia Clegg, Blackpool, January 22nd, 73; Mrs. David Matts, widow of the late Rev. D. Matts, at West Bromwich, January 24th, 81; Mr. John Gammell, B.A., formerly minister at Hale and Altrincham, at Wellington, N.Z., Dec. 15th, 77; Mrs. Alexander Barnes, Ealing, January 31st; Mr. A. Toulmin Smith, Moscow, Russia, January 24th, 66; Mrs. W. B. Thorpe, Nottingham, Feb. 1st; Mrs. Dale, wife of Rev. John Dale, of Selby, Feb. 7th, 74; Mrs. Lloyd, widow of the late Rev. Walter Lloyd, at Manchester, Feb. 12th, 58; Mrs. A. J. Mott, Detmore, Cheltenham, Feb. 10th, 80; Mrs. Chas. Wicksteed, Kettering, Feb. 9th, 62.



Barton Street (Unitarian) Chapel, Gloucester.

The origin of the congregation for which the chapel was erected dates back to 1659, forty years before the chapel was built, 1699. The Rev. James Forbes, M.A., appointed weekly preacher in Gloucester Cathedral, August, 1654, and then twenty-four years of age, drew around him people who desired to have a separate or independent congregation, and though this was formed by 1659, legal disabilities prevented any attempt at building a meeting-house. In 1660 at the Restoration of Charles II. Forbes received his dismissal, and was forbidden to preach in the diocese unless he conformed, which he refused to do. He persisted in preaching, was twice imprisoned, removed to London, where he lived during the plague and fire, ultimately returned to Gloucester to his old congregation, and after the passing of the Act of Toleration under William and Mary the Meeting-house was built, 1699. Thus after forty years unsettlement and persecution the congregation had a settled place of worship of their own, with Mr. Forbes as their minister, he being then seventy years of age.

In the original Trust Deed of 1701 and the later Deeds of 1723 and 1769 there is no reference to any doctrines, only that Protestant Dissenters should assemble in the Meeting-house for divine worship. James Forbes was not a Presbyterian, but an Independent. The origin of the Chapel was therefore Congregational and Calvinistic. But owing to the openness of the Trust Deeds there was freedom from theological restraints. In Mr. Forbes' time there were "Socinians" in Gloucester, for he mentions that there were Arminians and Socinians who "kept themselves distinct." It is no matter for surprise that such should have been the case, for apart from the fact that Socinian opinions had spread to all parts of the country, John Biddle, the "Father of English Unitarianism," began his Unitarian heresy while he was Master of the Crypt Grammar School in Gloucester. In 1644 Biddle was apprehended and charged before the Gloucester magistrates with holding and professing "dangerous opinions," and in 1645 he was dismissed from his post for the same reason, and imprisoned. Dr. John Owen, Vice-Chancellor of Oxford, was ordered in 1654 to answer Biddle's catechism, which he did in a volume of 700 pages, in the dedication of which he stated of Biddle's views that "there is not a Citty, a Towne, scarce a Village in England wherein some of this poison is not poured forth."

Consequently after Mr. Forbes died, 1712, his successor, Mr. Joseph Denham, who was an Arminian, had converted the majority of the congregation to Arminian views, and in 1715 the Calvinist minority seceded and established a separate church, since known as the Southgate Congregational Church. Under the ministry of Dr. Hodge, 1740-1749, the congregation became definitely Anti-Trinitarian. Rev. Theophilus Browne, M.A., of Cambridge University, and a clergyman of the Church of England, was led by his study of the Scriptures to abandon the Trinitarian creeds and to adopt Unitarian views. He resigned

his living, and after holding several appointments amongst the Unitarians, including that of Classical Tutor in Manchester College, York, he settled as minister at Gloucester in 1815. He was both scholar and critic, and editor of several books of selections. The name "Unitarian" had become well established

Interior since 1893.

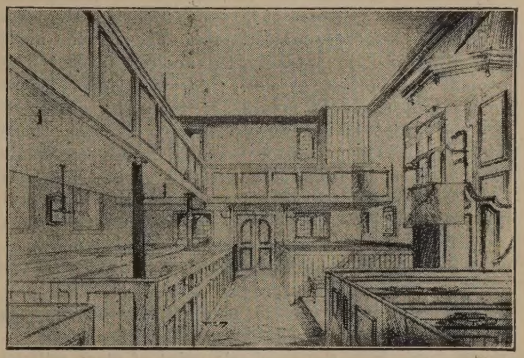
in connection with the congregation by this time. In 1819 "The Christian and Unitarian Controversy" in Gloucester, consisting of a long correspondence in the "Gloucester Herald" between Mr. Browne and a writer who signed himself "Christian," arose out of an announcement of a Unitarian Sunday School anniversary, and "Christian" publicly denied in the "Herald" that the Unitarian school had any claim to public support. Mr. Browne in defending the school asserted that its teaching was unsectarian.

In 1844 the vestry, library, and school were added to the front of the original building, and in 1893 the interior was transformed at a cost of £700. In 1899 the bicentenary of the Chapel was celebrated, and the Rev. Walter Lloyd, who was then its minister, published a history of the Chapel along with a biographical sketch of James Forbes, M.A., and some particulars of the life of John Biddle, M.A., from which history this account has been drawn. Mr. Lloyd was the author of other works, including "The Story of Protestant Dissent and English Unitarianism" and "A Theist's Apology."

From Jerom Murch's list of ministers and from the Chapel records the following list is obtained:—James Forbes, M.A., 1662-1712, assistants: John Reynolds, 1706-1708; Joseph Denham, 1709-1712, and sole minister, 1712-1722; Jeremiah Tidcome, 1722-1731; Richard Addey, 1731-1739; John Hodge, D.D., 1740-1749; Joshua Dickinson, 1751-1796; John Tremlett, 1784-1795; Richard Aubrey, 1797-1814; Theophilus Browne, M.A., 1815-1823; Richard Astley, 1826-1831; George Browne Brock, 1831-1837; Henry Davies, L.L.D., —1848; Theophilus Davies, 1848-9; J. H. Hutton, 1849-52; L. Taplin, 1852-1856; J. G. Teggin, 1856-71; Wm. Birks, 1871-1875; Charles F. Biss, 1875-1879; George Knight, 1880-1883; George Alway, 1884-1885; Richard Elliot Birks, 1886; James Macdonald, 1887-1890; Walter Lloyd, 1891-1907; Rudolf Davis, B.A., 1908, —.

The present minister, Rev. Rudolf Davis, B.A., unites with his Gloucester ministry the office of District Minister and Secretary of the Western Union of Unitarian and Free Christian Churches, and edits the "Western Union Chronicle," which incorporates this "Unitarian Monthly" as inset.

The Barton Street Chapel is the oldest Nonconformist place of worship in Gloucester. For 215 years it has stood in this ancient cathedral city for civil and



Interior before 1893.

religious liberty, and for the last 170 years for the Anti-Trinitarian and Unitarian Faith. Its people have exercised no small share of moral and religious influence in the life of that city, which on account of John Biddle's heresy has been called "the birthplace of English Unitarianism."

CHURCH BEATITUDES.

A Congregational clergyman in Connecticut experienced trouble in commencing the morning service of his church on time. His people were persistently late, and so he coined some Church Beatitudes. Here they are:—

"Blessed are those who rise early Sunday morning for they get to church on time."

"Blessed are those who get to church on time, for they arrive in the spirit of worship."

"Blessed are those who are never late, for they cause the minister and choir to love them."

"Blessed are those who must be late who do not enter during the Scripture lesson or prayer."

"Blessed are those who come even at the eleventh hour, but church begins at half-past ten."

OUR RELIGION: We affirm, in accordance with the teaching of Jesus, that practical religion is summed up in love to God and love to man.

SUNDAY SCHOOL HELPS.

Psychology—for Sunday School Teachers

By FRANK H. DOUGHTY

III.

In the first paper I described the actions of a man for a certain period. We were regarding him from the outside. When, however, we look upon his thoughts we direct our attention to the subjective side of mental operations, and we find passing through his mind a succession of thoughts and feelings. Now all of us have at all waking hours a succession of thoughts and feelings just as this man had. Let the reader for example imagine himself to be walking down a road, and try to reconstruct a possible series of thoughts. This succession is never (except when the subject is "unconscious") broken. From link to link the chain goes on. Now the succession may be a conscious process of thought; now it may be mere "day-dreaming"; then, again, it may be what we term meditation.

The name given to this constant never-ending succession is the "Stream of Consciousness." The term "Stream" is a very apposite one. For we may learn something of it by pursuing the analogy further. The stream may be fast, or slow, shallow or deep. There is no uniformity of volume or intensity conveyed, for the stream is constantly varying in both these (and many other) respects. Seated in an arm-chair after dinner, in front of a fire, the stream becomes shallow and sluggish, until we may fall asleep, and the stream "dries up." If we suddenly discover ourselves to have lost, say, a watch, the stream becomes very deep, and exceedingly rapid. There is a theory to the effect that the stream of consciousness progresses in waves, a wave of heightened consciousness being succeeded by a depression. This theory, an important one from the teacher's point of view, will be mentioned again when we come to discuss "Interest."

Now let us turn our attention to the thoughts or ideas which compose the stream. Before discussing these, however, there are two terms which are used in this respect which may require explanation. These are the terms "Focus" and "Margin." Now if the eye be steadily fixed on this WORD, it will appear perfectly clear, but the surrounding words are not clear. Only about the area of a shilling is really clear at any one time. The same point may be made clear if the reader look at a bright light and then try to fix his attention upon any one word in this paper. The curious persistence with which that complementary image follows the eye is very annoying. The whole area covered by the eye is termed the "Field of Vision." This can be divided into that part (a very small part) which is clear, and that part which is not clear, although it is seen. To the first part we apply the term "Focus of Vision," the second and larger part we term the "Margin of Vision." As the eye moves over the paper so the focus and margin are constantly interchanging.

In the same way with our thoughts, we find much more in the mind at any one time than is actually clear. For instance, as I write, I hear my pen scratching, the fire roaring, some children in the next room, and my watch ticking. I feel the chair on which I sit, the fire, my pen. So I might go on enumerating the actual things in mind, but only the actual thoughts I am transferring to paper are, strictly speaking, clearly in consciousness.

Any idea in consciousness tends to gather around it ideas in some way connected with it. Any one of these ideas may succeed it as the focus, while it recedes into the margin.

But the mind contains (so to speak) more ideas than those even in the field of consciousness. We may possess knowledge we little think ourselves to possess, it may be stored away somewhere, ready to come into consciousness when needed. When an idea thus comes from out of the stock of ideas, not in consciousness, we say it passes the "threshold" of consciousness. To this body of ideas we apply the term "Subconscious Area." In this "area" we are told some remarkable things happen. In any case it seems fairly certain that these ideas are not stationary, but that some inter-action of which we "know" nothing, takes place, to which we give the name subliminal (beneath the threshold) cerebration (brain action). To conscious brain action the adjective "Supra (above) liminal" is applied.

Lesson Notes on Unitarian Doctrine.

(By the Rev. J. PARK DAVIES, B.A., B.D.)

Statement iii. "That PRAYER is communion with God, in thought or word or deed.

And I pray:—

That God will give me strength to keep me true to my belief, that I may practise the principles of my religious faith in daily life to all around me, in obedience to His heavenly will. Amen.

March 1st.—"MODERN VIEW."

(Savage, pp. 140-142, 145-146. Hall, Point 35.) Scripture Reading, Psalm 65.

1. Prayer is as old as religion itself. That does not mean that it has always been of the same description. There are as many varieties as there are conceptions of God and methods of worship. Most early prayers and not a few later ones are unmoral and sometimes even immoral. When we endeavour to win divine assistance in order to further our own interests without thinking, or what is worse still at the expense of the welfare of others prayer falls far short of its ideal.

2. Various influences have combined to work improvement in this direction. We have advanced in morality, a growing sense of social solidarity, and especially the introduction of the idea of the Unity of

God. When people believed in several dieties it was thought neither wrong nor impossible to secure the favour of one divine being, though the others should prove indifferent or antagonistic. To attain the desired end prayers were sometimes prolonged and multiplied, and recourse was had often for the same purpose to magic and sacrifice. The latter were supposed to render the request more effective.

3. With the belief in one God there was an inevitable change. This was particularly true when God came to be thought of as immanent as well as transcendent. The transition, however, has led some to an opposite extreme attitude. If God, it is said, is all-present, all-knowing, kind, and all-powerful it is neither right nor necessary that we should importune Him with our prayer. This, we admit, is a real difficulty, although it borrows much of its force from an erroneous or limited notion of prayer. We must bear in mind that prayer means not merely or even chiefly request, but also fellowship.

4. Dr. Drummond defines prayer as "the conscious and intentional communion with God on the part of man." This definition accords with the teaching of the New Testament. Jesus nowhere commands prayer, because to be real it has to be voluntary. Nor did he approve of vain repetitions. His practice seems to have been to withdraw from the crowd to pray in private. Many people find fixed times and places for prayer desirable; also some process of preparation, for though God is always ready to listen we are not always in the mood to pray. We need integrity of heart, simplicity of mind, and singleness of purpose.

March 8th.—"PRAYER AND PROVIDENCE." (Savage, pp. 142-144, 146-152. Hall, Point 34.) Scripture Reading, Matthew, XXV., 36-46.

1. We acknowledged above that the idea of the Unity of God has given rise to serious difficulties in many minds in reference to the necessity of prayer. One God implies one law and one element. And if we have faith in God at all we must believe that everything has been arranged in such a way as ultimately to bring about the result that was purposed at the commencement. Moreover, that every detail in creation has its fixed and unalterable place in this great scheme of providence. Human beings are at best very imperfect in intelligence, and experience has taught us how our best desires may often lead us hopelessly astray. In view of this we are told it would be unwise as well as futile to try and influence the Creator with our poor petitions.

2. That argument appears plausible enough at first sight, and up to a point it is perfectly valid. Still it is based very largely on a wrong conception of prayer and the universe. What we are in danger sometimes of forgetting is that law implies a law-giver. The power that operates in the world and behind all phenomena is not the law as such, but God whom we have previously defined as at least personal. We may agree that the Creator acts in a consistent and uniform manner, and yet reserve for ourselves the right to believe that He is the master and not the slave of his own creation.

3. It has been maintained that as God has granted us a certain increase of freedom of will so He may also have left room for prayer by which we can petition Him for help and guidance in distress and difficulty. Whether this be so or not there is another important truth we have to remember. Even granting that the physical law is uniform and irrevocable we must not be too ready to assume that the same condition of things prevails in the spiritual realm. Prayer is essentially communion not of man with his material surroundings but of man with his God.

4. Request for rain, sunshine, wind and such like gifts, the gratification of which would seem to involve interference with the natural order, is unreasonable and out of harmony with the present day view of the universe. But prayer at its best means something very different from that. Its true object is not to bend nature to our will but our will to the will of God. Response may bring us not the boon we seek but resignation and acquiescence in our present lot and condition.

March 18th.—"PRAYER AND WORK." (Savage, pp. 152-159. Hall, Point 36.) Scripture Reading, James II., 14-24.

1. There is a well-known proverb which tells us that "to pray is to work." To think that prayer can be a substitute for our own activity is altogether erroneous. Good men and women have prayed and do pray not that their burden may be removed but that they might have the power to carry it more patiently and courageously. Work may require faith to bear the best fruit, but it can be said with equal certainty that faith without work is barren. What holds good of faith holds good also of prayer.

2. Our statement says that prayer is communion with God in thought, word, and deed. Prayers need not be expressed in words to be real. The thinker who tries to solve problems that may be rich in blessing for mankind is engaged in genuine prayer. The man of action who occupies himself with some public and useful work also prays in spirit and truth, and God will respond by crowning his efforts with the success which they merit. Instead of asking God to suspend or violate the principles according to which he carries on the universe it is more fitting that we should seek for light to understand them, so that they may assist rather than hinder us in our attempt to overcome our difficulties.

3. Luke says that while Jesus was passing through the agony of Gethsemane an angel appeared from heaven not to take away the cup but to give him strength to drink its contents. We may pray, then, with confidence, asking not for this, that, or the other, but imploring God for grace and power to submit to his wise and far-reaching—if as yet unin-

telligible purposes—though they may mean the loss of our own life. This kind of prayer will never become antiquated or redundant. However much our views of things may change as long as difficulties or imperfections of any description remain, the spirit of man will inevitably seek the love, sympathy, and encouragement of the infinite spirit of God.

March 22nd.—"THE LORD'S PRAYER."

(Savage, pp. 159-163.) Scripture Reading, Matt. VI., 5-15. Compare Luke XI., 1-13.

1. The Lord's Prayer, brief as it is, embodies all that is contained in the above remarks. On this account, if for no other, it requires special consideration. The connexion in which it is found in the two Gospels is not the same. Unless it was uttered by Jesus on different occasions, which is not generally agreed to be the case, the most suitable content is that supplied by Luke. Neither is the form quite similar, as will be found on comparison. The Doxology at the end with which we are familiar is a later addition, and the Revisers have relegated it to the margin.

2. The Prayer opens with an acknowledgment of the existence of God and of his existence as Father. It is not poured out into vacancy but into the bosom of divine love. The subsequent portion consists of two parts, and each part contains three statements. Petition is here mingled with praise, and the latter element receives the place of honour. First come not our personal needs but the glory of God and the recognition of His Sovereignty.

3. The three clauses that come first form an ordered sequence. We have the preparation for the kingdom, the coming of the kingdom, and the perfection of the kingdom. The same may also be said of the statements that follow. We have a prayer for the supply of present temporal need, for forgiveness of sins already committed—the necessary condition of spiritual growth, and for exemption from evil in the future, even from temptation to evil.

4. The only request that has to do directly with our physical requirements is that for daily bread. But even that is of the most modest character. The word for "daily" is only found here in the New Testament. It is difficult to fix the exact meaning. Some think it has reference to spiritual sustenance. But even if we keep it on the physical plane it is not much more than an acknowledgment of our dependence on God for what pertains to the body as well as the soul. Such a request is not incapable of response, for if God does not drop bread like manna from heaven he supplies the conditions and material that one required to yield it and our own health and strength for its production.

March 29th.—"RETROSPECT."

1. As there are five Sundays in this month the last might be conveniently and profitably used for some revision work, especially as it brings us to the end of the first three months. A great deal of ground has been covered in the lessons which have come under our consideration. The most effective way probably to reach the main points will be to ask a series of questions. As they are set down in proper order where there is any doubt about the correct answer reference can easily be made to the lesson itself.

2. Distinguish between Unitarians and agnostics, infidels, atheists. What is the essential meaning of the word Unitarian? State your reasons for believing in the existence of God. When and how did the conception of God originate? Explain the terms—polytheism, monolatry, monotheism, magic, fetishism, idolatry, totemism. Why do we call God our Father? What advantages in your opinion has the idea of the Unity of God over that of the Trinity? What has the Bible to say about the question? How far are we justified in describing God as personal?

3. What is the meaning of the word worship? Why do Unitarians worship one God? Show the use of external aids in worship. What did Jesus teach about worship? Show how we are helped in worshipping God.

4. What influence has the belief in one God on prayer? Explain what Jesus has to teach about prayer. What do you understand by the phrase "law of nature"? Are we right in expecting prayer to exempt us from work in any way? Show how prayer may help each one of us. Recite the Lord's Prayer. Where is it found and with what differences? What do you understand by "daily bread"? Was such a request on the part of Jesus unreasonable? Show how the Prayer embodies all that is best in our relationship to God.

Anecdotes and Illustrations.

SELF-MADE.

"You have heard of self-made men. There never was on this earth, nor can there ever be anyone self-made. A little girl was once asked who made her. Holding up her arm, she said, "God made me that length, and I growed the rest myself." It seemed to her that she could grow by herself, but it was not really so. Nothing lives by itself. We all make each other. At the start of our being we came out of a past shaped and qualified by others into a present in which we have to live and work with others.

THE UNSELFISH BROTHER.

The Rev. Alex. Webster speaks of a London street arab, thus: He belonged to the class of poor children who have to pick their breakfast out of the gutters every morning. He was with his little brother hunting for something to eat, and found an apple that had rolled from a stall into the mire, or been cast away. Holding it up to his brother he told him to take a bite. The little fellow was cold, and bit off but a small piece. "Bite bigger, Billy," said the unselfish brother, giving him the apple again. That boy was greater in soul than the richest monopolist.

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

Two meetings of secretaries have been held lately. The London secretaries met at Essex Hall on Jan. 18th, when Miss Rosalind Lee opened a discussion on the formation of junior league branches. Miss Lee suggested various ways in which the religious education of girls might be stimulated, and the importance of a preparation class for young people who wish to become members of the congregation. She pointed out how much a league branch secretray could do in introducing younger members of the Branch to congenial spheres of work in connection with the Church, such as the formation of study circles, help in the Sunday School, or at happy evenings, all that may be included in the "domestic" side of Church management and numerous other Church activities of all kinds.

The Deptford secretary aroused much interest by her account of the company of boy scouts in that congregation who had given practical evidence of their energy and zeal in its services by scrubbing the chapel floor and cleaning up the chapel yard! It seems a great pity that such a gallant little company should be in danger of being disbanded for lack of a scout master.

The other secretaries conference was held in Manchester in the Cross Street Chapelroom by kind permission of the Chapel authorities. At this meeting it was resolved to form a "Manchester District Associate League," and also to start a lecture list to be worked by the new Associate League. A provisional committee was appointed to carry out these schemes, the ladies chosen being Miss Johnstone (Bury), Miss Dornan (Oldham), Miss Brown (Denton), and Miss Storrs (Stalybridge). The chair was taken by Miss Brooke Herford, central secretary, and Miss Storrs acted as secretary.

The Francis David Fund will be closed this month. So far the contributions from branches amount to nearly £5, and there are kind contributions from individual members amounting to about £7.

The American Alliance is co-operating, through its Committee in Fellowship, on a plan whereby systematic pulpit supply may be arranged at the various New England Women's College centres. There is also a scheme afoot to provide a "Students Home" in Boston, in which in which there will be bed and diningroom accommodation for Unitarian students, and a parlour where callers may be received by young women who have rooms elsewhere.

Mrs. T. Grovesend Lee and Miss Lee would be glad to hear of members of the League requiring rest and country air who might appreciate an invitation to their quiet home at Kinver, near Stourbridge for educated workers of small means. Applications, with references to a minister or League secretary, should be sent to Miss Lee, Club House, near Stourbridge.

The Council meeting, to be held at Essex Hall on March 10th, will be especially interesting, as the Fellowship secretary, Miss Mitchell, is to give an account of her experiences among our "over seas" branches and the outlook of League work in that direction.

National Unitarian Temperance Association

Essex Hall, Essex Street, Strand, W.C.
President: Rev. W. G. TARRANT, B.A. Hon. Treasurer: Mr. E. BUSER.
Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.

THE OVERDUE LICENSING BILL.

During the last year or two the opinion has been steadily gaining ground among temperance reformers that more pressure should be brought to bear upon the Government to induce them to bring in their long promised, long overdue, temperance measure, and that opinion has within the past two months found expression at many public meetings called to urge the Government to redeem their pledges without further delay. The meetings held in London culminated in a great demonstration at the Queen's Hall, Langham Place, on Feb. 2nd. The great hall was absolutely full from floor to ceiling, and in fact a good many people were unable to find seats. Men and women of all parties and all denominations were represented, men and women who know how social work is hindered and in many cases nullified owing to the drinking habits of the people. Such men as the Bishop of London, Dr. Clifford, and Father Hays represented the churches; Sir Victor Horsley and Sir Alfred Pearce Gould, the medical profession; Mr. Arthur Henderson and Mr. H. G. Chancellor, the House of Commons; Alderman Joseph Malins, J.P., the Hon. Mrs. Eliot Yorke, Mrs. W. S. Caine, Mr. Guy Hayler, and other well-known workers in the Temperance Societies. Reference was made to the views sometimes expressed that there is but little need for temperance work nowadays. Do people who hold such opinions know that the yearly drink bill of this country is over one hundred and sixty million pounds and do they realise what follows as a result of such expenditure? Let them study the matter and then put their shoulders to the wheel and not rest until their country is freed from its worst foe. The Bishop of London in a humorous but telling speech told of the improvements that have taken place since he signed the pledge 31 years ago, told of his slum experiences and the lessons they taught. He moved the resolution calling upon the Government to carry through the House of Commons a temperance measure this year. Other good speeches followed, and Mr. Arthur Henderson, speaking as a Labour M.P., was particularly good. The leaders of the working classes are under no misapprehensions as to the effects of strong drink. The resolution was carried unanimously. It was a fine gathering worthy of an important occasion. Another noteworthy event was

the presentation to Mr. Asquith of a memorial signed by the presidents and secretaries of all the societies affiliated to the National Temperance Federation, the National Unitarian Temperance Association being amongst them. The memorial recapitulated the promises made by several members of the Government in respect to a temperance measure, and called for the redemption of such promises without further delay. A copy of this memorial appeared in the "Alliance News" of Feb. 5th.

I have endeavoured to give a brief account of the action of the National Societies. How can we, as individuals, help? First and foremost by becoming abstainers if we have not already done so, and then by joining a temperance society. But every elector, whether an abstainer or not, can write to his member of Parliament and urge him to work for the introduction of a temperance measure at the earliest possible date. It is greatly to be hoped that we shall try to profit by the example set us by our children across the seas, whose temperance legislation is far in advance of ours. If you cannot make men sober by Act of Parliament you can at least help them to keep themselves sober, and that is what our Colonies are doing.

We are spending millions of money every year to protect ourselves against a possible foe. What are we prepared to spend to rid our country of a foe already here?

I should be glad to send to anyone applying to me at the above address pamphlets on the temperance question. E. J. COWLIN.

Scenes in Christian History.

By Rev. WILLIAM C. HALL, M.A.

IX.—THE CRUSADES.

The Crusades, or Wars of the Cross, were the efforts made under the sanction of successive popes for the recovery of the Holy Land from its Mahommedan conquerors. They received their name from their ostensible purpose and from the bestowal of Crosses, consecrated by the popes, upon those who engaged in them. They covered a period of about two hundred years, from 1095 to 1291, and were eight in number. In respect of their inauguration there has been considerable discussion. The popular imagination has always connected them with the preaching of Peter the Hermit of Amiens, who gathered together an undisciplined army of 40,000 persons and led it to disaster. But the dubious credit of their initiative belongs, on the testimony of reliable historians, to Pope Urban II., who continued the ecclesiastical plans of Hildebrand and probably saw in them a further and powerful means for the aggrandisement of the Roman Church. After a synod at Piacenza, attended by fourteen archbishops, two hundred and twenty-five bishops, a hundred abbots, and thousands of the regular clergy and lay representatives, he solemnly exhorted the vast gathering, reminding them particularly of the sanctity of Jerusalem, to free the Holy Land from Moslem desecration and brutality—an appeal to religious passion which met with an instantaneous response. "Turn against the enemies of the Christian name," he pleaded, "the weapons stained by mutual slaughter, and count it joy to die for Christ where He died for you." This invitation to heal the divisions of Church and Empire, and to bring the united arms of Europe against what was regarded as an impious and barbaric invasion was met with the cry which became the Crusaders' watch-word, "Deus Vult," "God wills it." Thousands were immediately enlisted, and an army was soon organised under Godfrey of Bouillon. Jerusalem was captured, and Godfrey was elected its King; but, connected with him is the beautiful legend that he refused to wear a crown of gold where his Lord had worn a crown of thorns. The second Crusade, fifty years later, was inaugurated through fear of the recapture of the Holy City by the Moslems, after the fall of Edessa from Christian hands. It was successful in that respect, but a failure in the larger sense in that it ended by leaving Palestine in strong possession of the enemy. The story of the subsequent crusades is that of the alternating success and defeat of the Christian armies, and finally of their complete ineffectiveness. One cannot review what have been so generally regarded as pious attempts to recover territory and Christian prestige, without mingled feelings of pity for their futility, and contempt for their barbarities. They sanctioned cruel rapacity and plunder in the name of religion; and it was largely human disgust that eventually led to their termination.

They have sometimes been described as part of the "foreign policy" of the papacy, a policy the nature of which has not been unknown among modern nations, viz., the endeavour to heal internal dissensions by engaging the dissentients in bitter barbarities against a common external foe. So far they were temporarily successful. The motives of those who took part in them were various; some had the pure love of Christ; some, the lowest types of nobility, clergy, and vassals, no more than that of worldly excitement and adventure; some a mercenary intention; and others a morbid desire, in unmitigated pursuit of sinful courses, for the sacraments and spiritual blessings of the Church. But amid the sordid, beautiful features may be detected, and the history of the Crusades is shot through with precious legends of courage, loyalty, and sanctity. We may particularly commend to our readers the story of St. Louis, the saintly king of France, told by his follower Joinville. It is full of noble incidents. We quote only one from his memoirs. The queen mother and many others counselled Louis to abandon his proposed Crusade, whereupon he replied, "You say that weakness of wit was the cause of my taking the

Cross; lo, then, since you desire it, here I lay down the Cross—I resign it to you," and putting his hand to his shoulder he tore off the badge and presented it to the Archbishop. At this there was a buzz of applause and congratulation from all who sat round. Then said the King, and his voice and face changed, "My friends, you agree now, do not you, that I am in full possession of my senses?—that now at any rate I am sane in mind and body? Give me back then my Cross. For He who knows all things knows that no food shall pass my lips until my Cross is restored to me."

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 36, Burlington Road, South Shore, BLACKPOOL, except Calendar matter and corrected proofs which should be sent direct to the printer. Fill Money Orders to "South Shore." Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Churches and Societies should note that we have not space for extended reports of services and meetings. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

After this March issue of the "Unitarian Monthly" Yorkshire Churches receiving monthly parcels of the Magazine are requested to make their arrangements with the publisher—direct.

The Rev. J. J. Wright, of Chowbent, editor of "Young Days," who has been laid aside by illness since the middle of November last, is, we are glad to say, making good progress towards recovery.

The City of Adelaide, S. Australia, has appointed one of its Unitarian citizens—Mr. A. A. Simpson—to the office of Mayor and Chief Magistrate.

Lord Morley has recently published a volume on "Politics and History," in which he speaks of the American Unitarian, Dr. W. E. Channing, as a "fervid moral genius," and commends him for his "splendid elevation in the American struggles for human freedom" and as "the most eloquent of American divines."

Sales of work have been held at various churches: Preston, proceeds £85 10s.; Merthyr Tydvil, £56; Bolton (Unity), Christmas Fair, £240.

The Blackburn Unitarian congregation have raised £1,700 for their new building fund, having secured ground costing £1,650, which is conveyed to trustees in an open trust deed.

There has been an exchange of pulpits in Stockport between the Unitarian and a Congregational minister.

A successful nine days' Unitarian Mission has been held at Horwich in January, conducted by the Rev. E. Stanley Russell, B.A.

The Rev. Joseph Wilson, of Wood Green, who has been away ill for several weeks, has recovered, and resumed pulpit duty.

The 700th anniversary of the birth of Roger Bacon is to be celebrated at Oxford in July.

The Rev. H. D. Roberts, missionary minister for the Liverpool District Missionary Association (Unitarian), now publishes a four-page sheet for gratuitous distribution, which has for its title "The Religious Freeman and Christian Thinker," which title recalls "The Christian Freeman," which represented a special kind of Religious Thinker.

Mr. T. F. Ward, a prominent Unitarian, of Middlesbrough, has been made a J.P.

The annual meeting of the Unitarian Home Missionary College, Manchester, January 28th, drew together a large and influential gathering of subscribers and friends, the President, Mr. Richard D. Holt, M.P., in the chair. It was reported that the theological course of two years is to be extended to three. A special resolution of thanks was passed to Mr. James R. Beard, J.P., in acknowledgment of his services to the College as Treasurer for 28 years, from which office he has now retired.

The 2nd annual meeting of the Sheffield District Association of Churches, January 22nd, was well attended. During the year lay preachers had conducted one hundred and thirty-nine services.

The Rev. E. S. Russell, B.A., is about to conduct an eight days' Unitarian Mission amongst the Churches of the S. E. Wales Unitarian Society.

Forty new members were welcomed into Unity Church, Bolton, at a special meeting on January 24th.

At Stalybridge 25 new members have been enrolled during the past year, including 22 from the Sunday School.

The deportations of trade union leaders from S. Africa is a blow struck at freedom of association and freedom of thought and speech, which may just as logically be used against Unitarian heretics.

The Cross Street Chapel Midday Tuesday Services for business men and others are justifying themselves and will be continued.

The Carlisle Unitarian congregation reports that it has greatly prospered during the past year.

The quarterly meeting of the N. Cheshire Unitarian S.S. Union was held at Flowery Field, Hyde, Jan. 31st., when a scheme of school visitation was agreed to, and the Rev. J. S. Burgess gave a most interesting lecture on "The Revival of Beautiful Play," illustrated by children's games and dances.

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UNITARIAN VISITORS on holiday at seaside resorts and other places where there is a UNITARIAN CHURCH are urged to support their Faith when away from home by attendance at the Unitarian Services on Sundays. They are heartily invited to encourage their fellow-Unitarians by their presence. Please note name and location of any church entered in this column and times of service.

Here let no man be stranger!

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